



PHILIPPUS LIMBORCH.
S.T.P.

A

Funeral Oration

UPON THE

DEATH

O F

Mr. Philip Limborch,

Professor of Divinity among
the Remonstrants at *Amsterdam*:

Who died *April 30. 1712.*

Pronounc'd *May 6.* following, being the
Day of his Interment, by

Mr. JOHN LE CLERC.

Translated from the *Latin.*

L O N D O N;

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AT the End of the Oration I have added some Verses of Grotius, taken from a Copy he wrote upon the Death of Arminius. They describe the Mischiefs and the ill Consequences of the Divisions among Christians, and the Dutys of Divines upon that Occasion, in so just and lively a Manner, that I have read nothing comparable to them, in such sort of Compositions. They are not a dull Imitation of the Antients who have never written any thing like them, but are a noble Enthusiasm, as I may say, of a Heart full of Love to Virtue, Charity and Peace, and of a Soul thorowly convinc'd of the Vanity of all Human Knowledg.

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IF we consider the Nature of Human Society, and especially of the Familiarity which we contract with a Friend, it will appear to be such, that the more strict and united it is, the more delightful it becomes, and the better accommodated to render Life both useful and pleasant. Men, who are but lightly acquainted, and are accustom'd to perform to each other, none, or very trivial Services, are in a

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manner

manner to one another, just as if they were not in being. And Persons who live in very distant Countrys, and have never travel'd from home, and so are neither related to us by Blood, by Neighbourhood, by common Dealings, nor by the Tyes of Friendship or Benevolence, are almost the same to us as if they had dy'd some Ages ago, and we are to them as if we were not yet born. If this Disregard, and this Disunion, as I may call it, of Minds, were universal in the World, it wou'd make Life a most uncomfortable thing. For since no Man can singly provide himself with all Necessarys, nor do whatever it is for his Interest to be done, he must desire the Help of others; and to obtain it, he is oblig'd both to promise to assist them in his Turn, and to be actually beneficial as far as it is in his Power. From these mutual Kindnesses arises first the Relation of Citizens, and then of particular Friends, than which nothing more advantageous and endearing can be imagin'd: For this, according to the antient Saying, makes all things common, as Riches, Aid, Counsels, Wisdom, Consolations in Suffering, and Rejoicing in Prosperity and good Success: On which account the old Philosophers justly number'd it among the Virtues; and he who destroy'd Friendship among Men, was said to put out the Sun.

But, alas! this beautiful and excellent Union, like every thing belonging to mortal Man, is dissolv'd with Life, so that nothing then remains beside the Memory of it, which is grateful indeed, but carrys in it a Bitterness of Regret and Sorrow, when we reflect on what we have lost in losing our Friends, and how important a Good we must continue to want, if we shou'd happen
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long to survive them. They who had not the Light of Divine Revelation, endeavour'd to apply a Remedy to this Misfortune, by feigning *Elysian* Fields, or Fortunate Islands, in which, after this Life was expir'd, antient Friends were to meet again and live happily together, if they had behav'd themselves worthy of such a Felicity. But since the most Learned of the Heathens rather wish'd this, than knew it wou'd be, they were unable to assuage their Grief, and remove the Sadness of Soul which invaded them under such a Loss. And we shou'd be overwhelm'd in the same Calamity, unless Almighty GOD had given us an Assurance of a better Life, by our Saviour Jesus Christ: by which we are appris'd, and have a Certainty of Hope, that in a little time Faithful Friends shall be restor'd to each other, in Immortality, and obtain the quiet Possession of the highest Good, and the inexpressible Joys of an inseparable Conjunction, without the Anxiety and Fears which afflict this mortal State.

This Consideration is a common Support to all Christians, and affects me in particular with a certain mournful Pleasure, at this time, when I am lamenting the Reverend and Learned PHILIP A LIMBORCH, late Professor of Divinity among the Remonstrants in this Place, whom I esteem'd and honour'd as a Father, and from whom I receiv'd an equal Return of Affection, and all manner of Valuable Obligations. For I shall not long be absent from so desirable a Companion; but having obtain'd of the Divine Mercy the Pardon of all my Offences, I shall, when his Good Providence sees fit, behold him again, and join with him incessantly to offer up Thanksgiving and Praise

Praise to our Common Saviour in the Regions of Eternal Beatitude: and that such may be the Lot of me, and of all his other Friends, I beseech Almighty GOD with continual Prayers. But tho our Trouble is something lenify'd by these Reflections, yet I cannot wholly dissemble my Infirmary; for I confess I am so oppress'd with Sorrow, and Earnestness of Desire after the Deceas'd, that I am unfit to prosecute my usual Labours; so far am I from being in a Capacity of producing any thing this Day, which shall be finish'd in respect of Study, Invention and Eloquence, or worthy so Learned and Honourable an Audience. Yet the Offices of a grateful Mind are by no means to be neglected, and the Tyes of an intimate Friendship have brought me hither solemnly in this Place to perform their Dues. Wherefore I earnestly beseech you to hear me favourably, while I shall in few Words, and with Simplicity, but with Zeal and Candor, relate those things which may conduce to the Reputation, and do Honour to the Memory of the Dead.

I shall first speak of the Man, and set forth, as I am able, his Virtues, which I wish I may be able to imitate, and in some manner make them present to you by his Sayings, and Actions, and Writings. At the same time I shall mention his Works. And lastly I shall shew that he exactly fulfil'd the Character of a Good Man, and of a true Christian Divine.

But it is proper, in my Opinion, first to premise something concerning his Ancestors; for we find a Pleasure in examining into the Race of them whom we love, tho, I acknowledg, it adds nothing to their real Praises.

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It was not easy for those Familys which separated from the Church of *Rome*, in *Flanders* and the neighbouring Parts, to preserve safe to Posterity the Names of their Forefathers, and the antient Deeds and Instruments which belong'd to them, because they were frequently oblig'd to abandon their Dwellings, and suffer the Plundering of their Goods and Writings. The Founder, therefore, of the Family of the LIMBORCHS, as far as the Memory of this Particular is deliver'd down to us, was *Nicholas a Limborch*, who appears to have liv'd and dy'd before the Year 1557. in that Part of the Suburbs of *Mastricht*, which is call'd the Church of *St. Peter*, and is subject to the Bishop of *Liege*. He is reported to have been an Hundred and Fifteen Years old when he dy'd; and yet his Limbs were so vigorous, that he wou'd use his Hands in doing a great many things, at so advanc'd an Age: and on this account, it is said, he was surnam'd the *Old Man*.

He had a Son, *Francis*, who continu'd Governor and Bailiff of *St. Peter's* under the Bishop of *Liege* to his Death. In 1518 he marry'd *Mary Schenke*, à *Niddegem*, whose Family was of *Guelderland*, and from whence sprung the famous *Martin Schenke*, who won such Fame by his Bravery in the *Spanish Wars*. By this Lady, *Francis* had thirteen Children, and by a second and a third Wife, twelve, which made him at last the Father of Twenty Five. Of *Mary Schenke* was born 1530. *Francis Limborch Junior*, who in his 50th Year marry'd *Catharine Wilse* at *Mechlin*, with whom seven Years after his Marriage he remov'd to *Emden* in *Friesland*, a little before his Father's Death, which quickly follow'd. The Cause
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of his Removal was, his preferring the Opinion of *Memnon*, one of *Simon's* Brothers, to the Doctrines of the Church of *Rome*; and he was afraid, lest by the Cruelty of the Times, this Dissension shou'd have cost him his Life. At *Emden* in 1563 he had a Son born, to whom he gave his own Name, *Francis*, and who during his Father's Life marry'd *Perina*, Daughter of *Herman à Menslage*, and liv'd there in a flourishing Fortune for some time. But an Insurrection of the People happening in the Town, who depos'd the old Magistrates and plac'd new in their stead, *Francis Limborch* positively resolv'd not to be concern'd in this Affair, and therefore retir'd with his Wife to *Amsterdam*, 1595.

In this City was born to him a second Son *Francis*, who in 1623 marry'd *Gertrude Episcopo*, Daughter of *Rembert*, *Simon's* Brother, and had several Children, three of whom were known here to us. The Eldest was *Rembert Limborch*, who was born 1629. and was bred to the Law, in which he obtain'd a consummate Character; and was rais'd, without any Application, to the Post of Advocate-Fiscal of *Holland*, entirely on the account of his Integrity and Learning, tho he constantly frequented the Assemblys of the Remonstrants, and declar'd before-hand that he wou'd continue to do so. The next Son was our *Philip*, who was born June 19, 1633. The Youngest is *Simon Limborch*, who with his Son, who is also educated a Lawyer, attended the Funerals of his Brother *Philip*.

Francis, the Father of these, had design'd to pursue his Studys; but at the Persuasion of his Wife's Father, *Rembert Episcopus*, he follow'd Merchandize, during *Rembert's* Life, which he
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immediately quitted, upon his Death, and resuming his Studys, apply'd himself to the Law, first at *Utrecht*, and afterwards at *Leiden*: from whence returning to *Amsterdam*, he took up the Profession, and began to plead with very good Success. And the Honourable *Cornelius Hop*, who dy'd a Member of the Council of State, testify'd, not long since, that he was often chosen with him to determine perplex'd and difficult Causes.

In those Parts where his Father then liv'd, our *Philip* pass'd his Childhood; and in 1647. he was admitted from the inferior Schools to the Academical Lectures, and began to hear those two celebrated Men, *Jasper Barlaeus*, who read Ethicks at *Amsterdam*, and *John Gerard Vossius*, who taught Sacred and Profane History, with a great Concourse of Auditors. In Philosophy he attended *Arnold Senguerde*; and having gone thro these Sciences, he was instructed in Theology by the famous *Stephen Curcellæus*, who succeeded *Simon Episcopius* in the Professorship among the Remonstrants at *Amsterdam*. Of this his Tutor I have always heard him speak, as he truly deserv'd, and as it became a dutiful Pupil, with the last Respect: Which I mention in Honour of *Curcellæus*, and I think I am my self also something concern'd in it, since he was my Grandfather's Brother. From hence our LIMBORCH went to *Utrecht*, to observe the Method how the Great *Voetius*, who was living there at the Time, and other Divines, taught Theology, and defended their Doctrines.

From *Utrecht* he came back to *Amsterdam* about May 1654. where, in *October*, he made his first Sermon, by way of Exercise, upon *Ephes. 5. 14.*

and in *August* 1655. he pass'd thro the Examination in Divinity, and was admitted to preach in Publick, which he did first at *Haerlem*, upon *Matt. 7. 12.* In the same Year he was invited to *Alcmaar*, to undertake the Function of Ordinary Pastor in the Church of the Remonstrants: But the Modesty of his Youth, which was far from the disingenuous and sordid Temper of those who confidently expose their undigested Learning to the Publick, out of haste to commence Teachers in the Art which they profess, refus'd it, that he might continue longer at his Studys, and prepare a greater Store of Sermons before he engag'd to preach statedly. An Example which I cannot but propose to them who design for the Ministry, that they wou'd not bring so Sacred and Excellent a Profession into Contempt, by acting like Common Artisans in the meanest Trade, and promptly becoming Instructors of the People as soon as possible, merely in order to procure a Subsistence to themselves and their Familys, and not advantageously to serve the Republick or the City where they dwell, by their Labours. Let the Students in Divinity remember, that as those Mechanicks who push out so precipitately into the World, are very often unable to do any thing in their Calling, because they are not perfected in it; so these crude and forward Preachers never fail to give universal Distaste by their immature and faulty Performances.

But to return: Our LIMBORCH, before he took upon him the Pastoral Charge, publish'd in 1657. the admirable Sermons of *Episcopus* on *Matt. 5.* and had a Summons in the same Year, to be Minister at *Goude*, which he accepted, and preach'd

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preach'd his first Sermon upon 1 Cor. 13. 12. and in this Place he continu'd to discharge that Office with extraordinary Benefit and Edification to the Church, till he was sent for to *Amsterdam*. His Sermons were not swell'd with quaint Decorations, and a trifling Tumour of Stile, but were compos'd with a just regard to the Sense and the Expression, abounded with proper Expositions of Scripture, and were supported by strong Arguments, and form'd in a perspicuous Method, which approv'd him to be an exact Scholar of *Episcopus* and *Curcellæus*. Such were the Sermons we heard from him here at *Amsterdam*, and at which I have also been sometimes present.

Among the Papers of *Episcopus*, which came to him by Inheritance, and by other means, there was a Multitude of Letters relating to the Ecclesiastical Affairs of the Remonstrants, which had never appear'd in publick: From these, LIMBORCH, with his Companion and Assistant *Christian Hartsoecker*, a Learned Preacher at *Rotterdam*, compil'd that Noble Body of Letters of Learned and Famous Men, which came out, 1660. And when the Impression was almost fold off, and he had receiv'd several other Letters upon the same Subject, he made another Edition in 1684, with considerable Inlargements and Emendations. And even in the Beginning of the present Century, 1704. another Bookseller having got the Copy into his Hands, he threw in a farther Addition of twenty Letters. From which whole Collection, almost the entire History of the Remonstrants Affairs may be deduc'd, from the Times of *J. Arminius*, as low as to the Synod of *Dort*. And this may be done with

the greater Certainty and Truth, because in such Epistles Friends wrote to Friends without Artifice, and us'd no Colours to disguise, or conceal what was acted.

In the same Year in which he printed these Letters, he marry'd, *August 15.* a worthy Maiden Gentlewoman, *Elizabeth van Zorgen*, Daughter of the eminent Lawyer *Nicholas van Zorgen*, who was the particular Friend of *John Utembogarde*. He had no Male Issue by her, and but one Daughter, who lost her Mother in her Infancy, and herself also expir'd in her Youth.

In 1661 he wrote, in the *Dutch* Language, a Treatise in form of a Dialogue, for mutual Toleration, in answer to *John Sceper*, who had wrote against it. This was the first publick Fruit of his Learning, and was well done, and worthy a Divine who was a profess'd Patron of Moderation and Peace. We are not to imagine that Works of this nature plead with Governments for the Quiet of one Church or Society only; no, they concern the common Liberty and Repose of all Christians, and of Human Kind. For what Ease and Security wou'd be left, if the barbarous Opinion of some fierce and imprudent Divines, that Dissenters in Religion may and ought to be persecuted, shou'd take root in the World? By this, not only Nation wou'd be oppress'd by Nation, Citizens by Citizens, and Christians by Christians, but all things wou'd be confounded and overturn'd by Rapines, Massacres, Burnings, and a general Devastation of Towns and Provinces; and Men wou'd become wild Beasts to each other, or somewhat worse. It is therefore the Duty of all, who desire to see Christianity flourish, and Human Kind in Safety,
both

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both by Speaking and Writing, universally to explode so pernicious a Doctrine, that it may, if possible, be wholly exterminated from the Minds of Men, and especially of Christians, and for the future be reputed among the most abominable Heresys.

The First Volume of *Episcopus's* Works having been printed some time since by *Stephen Curcellæus*, who had the Manuscripts from *Francis Limborch*, our PHILIP put forth a Second Volume in 1661. with an excellent Preface annex'd to that of *Poelemburgh*, in which he has nobly defended the Reputation of *Episcopus* and the Remonstrants, and silenc'd, as far as might be, the Slanders which were thrown upon it.

In 1667. he was call'd to the Office of Preacher at *Amsterdam*, where, upon the Death of the Learned *Arnold Poelemburgh*, who had succeeded *Curcellæus*, the eloquent *Isaac Pontanus* was chosen Pastor of the same Church; but returning quickly after to the Function of Preaching, for which he was wonderfully qualify'd, the Professorship was given to LIMBORCH, at first for a Year, and then for ever, upon 19 April 1668. an Employment he was peculiarly fitted to sustain: and to this he entirely address'd his Studys all his Life with uncommon Improvement and Advantage to the whole Society of the Remonstrants.

Two Years after, he publish'd several Sermons of *Episcopus* which had yet lain private among his Papers. And January 9. 1674. he marry'd *Cornelia van der Kirk* a virtuous Widow, and had by her two Children. In the following Year he introduc'd into the World the Works of his Tutor, *Stephen Curcellæus* (the greatest Part of which were till then unpubli'd) and laid a very high Obligation by it on all the Lovers of moderate

moderate Theology. But since neither *Episcopus* nor *Curcellaus* were able to form a compleat Body of Divinity, being hinder'd by Death, he set himself at this time to draw up a brief Account of the Remonstrant Doctrine, which he afterwards carry'd to Perfection.

But Sickness and other Avocations prevented his finishing this Work, till about the time of my Arrival in this City, that is, about the Year 1683. at which time, and in the Year following, he was pleas'd out of his great Affection and Modesty to communicate several Parts of it to me: I cou'd not but extremely approve it, and join with many others to prevail with him to make the Publication as speedily as possible, which he did in 1686.

I am not afraid of the Imputation of being too far byass'd by Friendship, or even by Prejudice, if I say there never before appear'd an Institution of Theology, in which Truth, Brevity, Perspicuity and good Method were more illustrious, or in which the Opinions of Adversarys were disprov'd with greater Justice and Moderation, or the whole Science of Divinity more fully expounded. Concerning the Author's Veracity in it, as to things themselves, no one even of another Opinion, can make a question: for it contains no Doctrine held necessary to Salvation, which is not acknowledg'd by other Christians; in which Particular, I can't tell, if any other Body of Christians can justly glory, unless some may have imitated the Remonstrants herein. And who will deny that to be true, and necessary to be believ'd, which had its Original from Christ and his Apostles, and has been admitted by Christians, without Scruple, in all Places and Times? So
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that what our Author propounds as a needful Article, is embrac'd by all; and the Difference lies only in those Points which he thinks are less necessary, and in which a Man may mistake without Loss of Salvation, provided he obeys our Saviour's Precepts in his Life, and has a sincere Faith in his Promises. Add here, that the Remonstrants judg we are wholly to abstain from Violence in Matters of Religion, and only to use Arguments and Persuasion; which Doctrine, tho truly Christian, yet, alas! is not receiv'd by all who wou'd pass under that Name, or at least, it is not allow'd in Practice.

This, now, is the Sum of LIMBORCH's System, which is so concisely deliver'd, that scarcely a Word or Sentence can be omitted without prejudice to the Sense; and yet the Perspicuity of the Stile and of the Matters treated, is no way destroy'd, for the whole is express'd pertinently and clearly, and without any Barbarisms of the Schools. The exact Method in which it is moulded, does not a little contribute to render it perspicuous, every thing being rang'd in its just Place, and nothing which shou'd be first mention'd, cast behind that which ought in propriety to follow. A Conduct to which an excellent Judgment was needful, as all the other Parts requir'd great Learning and a Habit of Writing.

The Dogmas of Adversarys are also briefly stated, and, that no one may accuse our Author's Fidelity, generally in their own Words, as he has often told me, and any may perceive, who shall compare *Ames's* Works with him as they read. And tho he points out the Consequences which arise from erroneous Doctrines, yet he does not ascribe them to those who deny they believe

believe them, but confutes them by strict Reasoning, and not by Reproaches and contumelious Language. And, which is often unhappily neglected in such Treatises, we are here presented with an entire Body of Christian Morals: which are the principal End of Divinity, and are therefore never to be omitted, because, without them, Theoretical Questions are of no use. It is not enough that Men know what is true, and what they are to believe, but we are also to instruct them who believe the Truth in the Dutys they are to practise: and in this, if we weigh it well, the Use of Truth consists. Wherefore all Theological Systems are defective which forget this Part of Christian Religion.

That what I have now said is real, and is not magnify'd or invented in Honour of the Deceas'd, is notorious to them who have perus'd that Noble Work; and they are not his Scholars only, but even most Christian Familys: for his Book has at present had three Editions, and is now ready for a Fourth. I have my self, and I presume it is the same with others, so high an Opinion of the Force of Truth, that I believe it is impossible for any Man who does not utterly condemn it, to read over this Book attentively, but he must receive a deep Impression from it. And perhaps a Time may come, when these Seeds thus secretly sown in the Mind, may rise up into an abundant Harvest, and render Christians in all Countrys more zealous of the Truth, and more gentle and tender toward those who differ from them.

But not to engross the Time in speaking of this, I shall proceed to his other Works. In 1686. *Isaac Orobio*, a Jew of Seville, escaping from the Prison of the Inquisition by pretending him-
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self a Papist, came to *Amsterdam*, where he practis'd Physick with Approbation: he happen'd once to fall into a Discourse concerning Religion with *Egbert Vene*, a celebrated Physician, and a Colleague and Friend of LIMBORCH, who speaking of LIMBORCH's Learning, *Orobio* desir'd to see him, and accordingly they had a Meeting at Mr. *Vene*'s House, at which I was present. *Orobio*, after he had entertain'd us with some Parts of his History, produc'd several Objections against the New Testament and the Christian Doctrine; and the Dispute went so far, that it was judg'd more convenient to manage it by Writing than by Conference, in order to proceed more regularly, and to avoid Digressions; and this was at last swell'd into a Volume, which came out, the next Year, under the Title of *Collatio amica de Veritate Religionis Christianae, cum erudito Judeo, A Friendly Conference about the Truth of the Christian Religion, with a Learned Jew*. If I shou'd relate the Affair at large, it wou'd be tedious to them who have the Book in their hands, or are otherways acquainted with the Story; wherefore I shall only say, that the Learning and Judgment of LIMBORCH were eminently distinguish'd in the Disputation. For he not only baffled a crafty Adversary by direct Answers to his Inquirys, but push'd him so home also by contrary Questions, that he found himself under a Necessity of proving the Truth of the Law of *Moses*: upon which LIMBORCH convinc'd him that the same Arguments which the *Jews* employ to confirm their Law, might be urg'd with far more Energy to maintain the Christian; and therefore if the *Jews* believe *Moses*, they ought also to believe Jesus Christ, unless

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they will be inconsistent with themselves: And that when a Man is once persuaded to believe in Jesus, it will not be difficult to solve the Objections which the *Jews* bring from the Old Testament against the New. LIMBORCH has demonstrated this evidently in his Treatise, as he had done before in the Conference, where I heard the *Jew* declare, Every one ought to continue in his own Religion, since it was much easier to attack another's than to prove one's own; nay, he went so far as to say, that if he had been born of Parents who worship'd the Sun, he did not see why he shou'd renounce that Religion, and embrace another: so much lighter a Task was it found to start Objections than to discover Truth. But the *Jew* being blinded by the Prejudices imbib'd from his Parents, and furnish'd to the Combat by the Knowledg of the School-Philosophy, which is taught in *Spain*, was unable to discern Truth from Falshood. In the meanwhile, from this Accident we are possess'd of an excellent Treatise, by which we may provide our selves upon occasion against such sort of Encounters; and for this our Thanks are due to Almighty God, the Author of all Truth, in the first place, and then to LIMBORCH, who wrote it.

A little after, he publish'd a *Dutch Book of Episcopius*, containing his Dispute with *William Borne* a Presbyter of the Church of *Rome*, where that Great Man with his usual Vigor evinces, in several Epistles, that the *Roman Church* is neither free from Error, nor the supreme Judg of Controversys.

In 1692. *A Book of the Sentences of the Inquisition of Thelouse*, from 1307 to 1313. falling into the hands of one of his Friends, LIMBORCH took the Care of the Publication upon himself;

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himself; and improving this Occasion, to search into the Affairs of the *Inquisition concerning Faith*, he wrote an Account of it in four Books, in which he has accurately describ'd the Original and the whole Government of it, from the Writings of the Inquisitors. This was prefix'd to the Book of the *Sentences*, and was extremely grateful to all who are curious in such Matters. From this Tract may be learn'd the infinite Villany of that bloody Tribunal, under which *Spain* and *Italy* groan; and from the *Sentences*, many Particulars may be gather'd relating to the History of that Age. And hence, as LIMBORCH observes in his Preface, the Reader may be apprish'd of the Doctrines of the *Valdenses* and *Albigenses*, which are known to few.

In 1693. he made a second Edition of *Episcopius's* Sermons, collecting them all into one Volume; and added not only a Preface, but also the Life of *Episcopius* at large in the *Dutch* Tongue. But the Fame of *Episcopius* not being confin'd to these Parts, there were a great many, especially in *England*, who were desirous of reading his Life, but did not understand *Dutch*. Wherefore it was translated into *Latin* by a young Gentleman of Mr. LIMBORCH's Acquaintance, and publish'd in 1701. and was receiv'd extremely well by them who understood how to value *Episcopius's* Merit.

But in 1694. an Accident happen'd, which, in the Opinion of all equitable Judges, made wonderfully for the Honour of LIMBORCH and of the Remonstrant Divinity. I shall relate it the more nakedly, because the Person who was principally concern'd in it, is since dead. There was a young Gentlewoman in this City of twenty

two Years of Age, who took a Fancy to learn *Hebrew* of a *Jew*, and was by this Opportunity gradually seduc'd by him into a Resolution of quitting the *Christian* for the *Jewish* Religion. Her Mother, when she came to understand it, employ'd several Divines to dissuade her from this unhappy Design, but all in vain, for their Arguments had no other Influence than to confirm her still more in *Judaism*: because they went to prove Christianity *à priori*, as Philosophers speak, omitting generally the Authority of the New Testament; and to the Passages which they quoted from the Old, she return'd the common Answers of the *Jews*, which she had been taught; nor were they able to make any Reply which cou'd give her Satisfaction. While the young Lady, who was otherwise Mistress of Sense enough, was in the midst of this Perplexity, Mr. *Vene*, whom I mention'd before, happen'd to be sent for to the House, to visit a sick Person; and hearing the Mother tell with great Concern, of the Doubts which disturb'd her Daughter's Mind, he spoke of LIMBORCH's Dispute with *Orobio*, which put her upon desiring LIMBORCH might discourse with her Daughter, in hope he wou'd be able to remove her Scruples, and bring her back to the Christian Religion; which, she profess'd, wou'd be the greatest Joy she cou'd receive. LIMBORCH accordingly came to her the second Day in *Easter-Week*, which was *April* the twelfth, and proceeding with her, in the same Way and Method he had us'd with *Orobio*, he quickly recover'd her to a better Judgment. For whereas she insisted, he shou'd, in the first place, prove from the Old Testament that God had commanded the

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the *Israelites* to believe in the *Messiah*; he inform'd her, it was proper, first to establish the Truth of Christianity, and that afterwards he wou'd shew her from the Old Testament that which she desir'd, as he really did. In the first Conference, he prevail'd so far, that she own'd she was not able to answer him; and at several other Interviews in the same Week, he so entirely satisfy'd her, that she had no Doubts remaining.

Mr. LIMBORCH sent the Sum of these Conferences in a Letter to our Friend and Acquaintance, Mr. *John Locke*; from which, if it shou'd ever be publish'd, those who have a Curiosity to know LIMBORCH's exquisite Method, will understand the whole Affair more exactly: for the narrow Limits of this Oration will not suffer me to enlarge upon it. I shall only add, that whatever some may whisper, the Mother declar'd she thought it was the Hand of Divine Providence which brought LIMBORCH into her House, and the Daughter herself ever after honour'd him as a Father. Away now with them, who say Reason and Order are of no service in Religion! We have in this an illustrious Example of the contrary, sufficient even to put the Pertinacious to silence.

In 1698. the famous *John Vander Waeyen*, Professor of Divinity at *Franeker*, wrote a Book against me, *περὶ τῆς Λόγῃς*, i. e. concerning the Word or Reason, mention'd in the Beginning of the Gospel of St. *John*; and, upon this Occasion, inveigh'd severely not only against me and the Remonstrants, but also against LIMBORCH, traducing him as a Slanderer, because he had said, in his System, that *Francis Burman*, a Di-

vine

vine at *Leiden*, had merely transcrib'd Spinoza without any Judgment. But LIMBORCH producing Passages from both, made it appear that he had said nothing which was not strictly true; he also confuted other Notions of *Waeyen*, in the same Paper, which, lest it shou'd be lost because of its Smallness, he inserted in the third Edition of his Theology. There were several others who defended *Burman*; but the Fact was so notorious, that LIMBORCH thought they needed no Answer, especially since the Writings of his Adversarys were read by none, or cou'd not be read without the utmost Displeasure. Upon which account I think I justly commended him in my Dissertation, *An semper respondendum Calumniis Theologorum? Whether a Man is oblig'd always to answer the Calumnys of Divines?* which I dedicated to him.

And tho he might have us'd the Privilege of his Age to lie by, and withdraw from Business, he refus'd it; and in the last Year of the former Century, printed, in *Dutch*, a Treatise Of the Way of dying well, and of comforting the Sick, and undertook a Latin Commentary upon the Acts of the Apostles, and the Epistles to the Romans and to the Hebrews; which came out in 1711. and began to be read by all, and will continue to be read by those who desire thorowly to understand those Parts of Scripture: and this, with his other Writings, will carry down the Memory of the Author to latest Posterity.

These are the Works of this Excellent and Learned Man, by which he has so profited or will profit, his own and future Times, that he will ever receive the Thanks of all equal Men and Lovers of Truth. He has left behind him
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some other Pieces which he had not yet resolv'd to publish, as a Treatise containing the cruel and unwary Opinions of some Protestants concerning *Punishing Hereticks*; another *Of the Origin and State of the Controversies about Predestination and Grace*; and a third, *Of the Method of Preaching*. In writing all which, and in executing the constant Offices of his Function, which he diligently attended, he spent his Life.

Last *Autumn* he began to be afflicted with a very troublesom Distemper in the Skin, which Physicians call a *Herpes*, or a *St. Anthony's Fire*; and this grew more inflam'd at the Approach of *Winter*, so that he cou'd scarcely perform his daily Lectures at the *Christmas* following. The Disease still increas'd, with a tedious Itching, and Pustules broke out over his whole Body, which hinder'd him from Sleeping, yet he did not lie down with it at first; but when the Continuance of his Illness had exhausted him, and he cou'd sit up no longer, he at length took his Bed: where tho he had no Fever, and no fresh Pimples arose, and the former were dry'd away, yet he had such an universal Distaste and Languor, and was so weaken'd that he cou'd not recover his Strength; and thus, upon the last of *April*, he render'd up to Almighty GOD, the Spirit which he gave, in the Seventy Ninth Year of his Age. A very great Age, and to which few arrive: but to his Family, his Friends, and the Society of the Remonstrants, his Death was untimely; to whom he was yet able to have done abundant Service, by his Labours, Advice and Example.

I shall not here, Honourable Auditors, burst into Lamentations and Cries, to express the exceeding Affliction with which the Death of my Collegue has fill'd me. Many of you know in what Friendship we liv'd for Seven and Twenty Years; and those who knew it not, will learn it from this Oration wherever it shall come. I shall rather proceed to describe his Accomplishments and Virtues, and paint in few Words my Friend, as in a Tablet, to be consecrated in the Everlasting Temple of Memory.

Tho he never propos'd the Understanding of Languages as the End of his Studys, yet he had, to my knowledg, made large Advances this way, and read over many of the Antient and Modern Writers, and wou'd have excel'd in this Part of Literature, if he had not rather chosen that which was more important. For he had an admirable Genius, and a tenacious Memory, as appear'd to all with whom he convers'd. And had he pleas'd to have apply'd himself to the Mathematicks, he wou'd, undoubtedly, have succeeded very well, for he was absolute Master of Arithmetick. He was so perfectly acquainted with the History of his own Country, especially for a Century and a half, that he even retain'd the minutest Circumstances, and the very times of each Action, as if they had been imprinted in his Mind; so that scarcely any one cou'd deceive him, in this Particular. He was grave without Sullenness; courteous without Dissimulation; and gay and facetious as the Occasion and Subject permitted, without the least Scurrility and Malice. By these Endowments he was acceptable and pleasing to all who fell into his Company, dear to his

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Friends,

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Friends, and belov'd of his Relations and Neighbours, who always saw him with Delight, and wish'd still to enjoy his Conversation. He had Friends many and learned, both in his own Country and in Foreign Parts, as appears by the Letters he sent and receiv'd; which still lie private in his Cabinet, except some few, which were publish'd with Mr. *Locke's* in 1708.

If you regard the peculiar Qualifications of a Divine, you will find them all eminently in him. He had, above all things, a Passion for Truth, and pursu'd the Search of it Day and Night, by reading the Holy Scripture and the best Expositors. He never swerv'd from it when he had discover'd it, but so fully possess'd his Heart and Memory with it, that whatever Questions were put to him in Divinity, he resolv'd them, to Satisfaction, without any Labour. This is evident from his Letters to Mr. *Locke*, where he has happily explain'd the Nature of Liberty; of which that Great Man had not an exact Idea. His Candour was known to all, and was join'd with so much Humanity, that no one cou'd ever take offence at what he said. In his Instruction he observ'd the greatest Perspicuity and the justest Order; to which his Memory, which retain'd whatever he had wrote almost to a word, doubtless contributed very far: And tho a long Course of Teaching had given him an Authority with those about him, and his great Age had added a Reverence to him, yet he was never exasperated at others differing from him, but wou'd both confute them, and suffer himself to be confuted by them without Resentment: and toward his Pupils, he kept a Medium between Severity and Indulgence. His Decency of Temper shew'd it

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self illustriously in his Dispute with *Oratio*, which I mention'd, and will always be admir'd in the printed Conference, by them who know how easily Anger kindles in the Breasts of Divines, and imposes it self on them under the specious Appearance of Zeal; especially when they are to defend the very Principles of Religion before Gainfayers. For because these are wont, and justly, to be receiv'd of all Christians with Reverence, some good Men can hardly bear to have them rejected by *Jews* and other Infidels, which yet they must patiently endure, that so they may be able to recover them from their Errors. They are to be oppos'd with Gentleness and Arguments, and not with ill Language and Rage. Of this Complexion was the Piety and Religion of *Limborch*, which was also the more pure and ardent, because it was not sully'd with Superstition and perverse Opinions. His Behaviour to his Neighbours was such, that all who knew him, or had any Dealings with him, ever commended it. In a word, he liv'd with the perfect Temperance which ought to be in a Christian and a Divine, whereby he preserv'd the Vigour of his Mind and Health of his Body to an advanc'd Age, which is the height of some Persons Wishes; and finally, with perfect Understanding and a Fulness of Hope resign'd his Soul into the hands of GOD his CREATOR.

F I N I S.

*From a POEM written by
HUGO GROTIUS upon
the Death of J. ARMINIUS;
to whom he speaks in the fol-
lowing Verses.*

Ibi satur Quiete, Gaudii plenus, &c.

THERE, from the Sorrows of this
Life releas'd,
Of perfect Ease and perfect Joy
possess'd,

The Science you so long pursu'd below,
You largely now obtain, and truly know.
From that Irradiance of Celestial Day,
You look, and see unhappy Mortals stray, }
In Ignorance involv'd, and miss the Way ; }

28 *On the Death of J. Arminius.*

How vain the thing which Knowledg here
we name,

An empty Vapour and an idle Dream ;

Yet puff'd with this, we others proudly
spurn,

And are again insulted in our Turn.

Hence Wars of four disputing Doctors rise,

The People's Rage, and endless Enmities ;

While Holy Truth, offended at the sight,

With sacred Peace, takes far away her
Flight.

From whence this Lust of Quarrel and De-
bate ?

This Zeal of Party's, and pernicious Hate ?

Has our dear LORD's infernal Foe gone
out,

And planted in his Field this deadly Root ?

Or does the hasty Wrath of mortal Man,

And Wit deprav'd, th' unhallow'd Strife
maintain,

And to vile Ends the Cause of GOD pro-
fane ?

Or while the World, inquisitive to know,

All Secrets tries, and things forbid below,

Is this the bitter Punishment assign'd,

'T'abash the Boldness of the curious Mind ?

etc.

Ah !

Ah! what do we attempt! The little
Stock
Selected from the World, the purchas'd
Flock
Invades it self, and rends with mutual Spite;
While *Turks* rejoice, and *Jews* applaud the
Sight.

Bless'd the Religion, which from factious
Heat
Chastly preserv'd, and Arts of human Wit,
Shines in her own Simplicity compleat. }
Which, Pardon by our Saviour's Death pro-
cur'd
Expects with stedfast Faith and Hope as-
sur'd,
Salvation as the Gift of Heav'n receives,
And Punishments ordain'd for Sins believes;
Of gentle Love the kind Indulgence tries,
Content to be with Moderation wise;
Nor fondly will in rash Inquirys strive,
Whether Events by a fix'd Fate arrive;
How, void of Evil, as the moving Cause,
The Sov'reign Ruler, by establish'd Laws,

Decrees

30 *On the Death of J. Arminius.*

Decrees and disallows committed Ill,
And by a powerful Nod conducts the Hu-
man Will.

And blest'd the Man, who, from Ambi-
tion free,
Desighs not Gain, nor earthly Vanity,
Nor meanly courts the Flatterys of Praise,
But does to Heav'n his glad Devotion raise,
To know the Deity his Study bends,
And in the Flames of righteous Zeal ascends;
Securely guided by th' unerring Clue
Of Sacred Writ, its Precepts does pursue;
And thro the Maze of various Life, with
Care
Directs his Way, and 'scapes the ready
Snare;
With Charity his Freedom tempers well,
And can in Peace with diff'ring Partys
dwell;
Pious and just, who does Contention shun,
Of others damn'd, himself condemning
none;
Who never will with Confidence presume,
But now disputes for Truth, and now for
Peace is dumb, &c.

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In Pray'r to GOD thou do'st above
unite,
To shed upon his Fold, sufficient Light,
And grant they may with that rest satisfy'd;
Teachers to give them, pure from worldly
Pride,
To propagate his Gospel not an Art,
And Union send of Tongues, at least of
Heart;
Of Controversys blind to chase the Night,
With his own Lustre, prevalently bright,
That the whole Church of CHRIST,
made one in Love,
May persevere, and aided from above,
Their Life to Men, and Faith to Heav'n
approve.

F I N I S.



